

The Baptist Record.

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BAPTIST RECORD

J. A. HACKETT, EDITOR.
L. S. FOSTER, ASSOCIATE.
A. V. HOWE, MISSIONARY EDITOR.
H. M. LONG, FIELD REPRESENTATIVE.

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Advertising rates, 50 cents per inch.

EDITORIAL

On First, Fourth & Fifth Pages

THAT COUNCIL.

We published last week a call for a council by Bro. M. T. Martin's church, to investigate and pronounce upon his doctrines. We are truly glad his church has taken this step. The council should take full time to investigate the whole question fully and candidly. Then there should be no lack of pronouncing courageously what the findings of the council are. There is evidently cause for all the friction that has come about, and no one should be indifferent to the importance of discovering where the trouble is. THE RECORD has stoutly contended for a council investigation. When that investigation has been made, in view of the character of the brethren who compose it, the council, THE RECORD will abide by its findings. If there is any unjust or unfair principle involved in THE RECORD's position we are unable to detect it.

We have not been able to agree with the positions of some of the brethren as to the policy to be pursued in dealing with what has turned out to be a question of considerable magnitude in our State. But we do not believe there is an intelligent Baptist preacher in Mississippi who would differ with us in the principle for which we have contended in this matter.

THE RECORD is now inclined to cut off further discussion, since it is now in the hands of a council, and we await its decision. It is not our purpose to influence, favorably or unfavorably, any one as to Bro. Martin's opinions and doctrines. The council will do right, and we are satisfied to leave it to manage the case now. His church has done the right thing in calling a council. It was her only recourse. Every one will honor her in her effort to do what it is her duty and right to do.

THE Columbus Association passed a measure recommending the churches to take a collection at once for ministerial education at Clinton to meet the present want. We thought it timely and worthy of all imitation. We hope all of the associations will do likewise and that the churches will respond at once.

WHY NOT?

The *Religious Herald* seems to be so thoroughly hypnotized by Whitsittism that many of its statements in that connection are singularly misleading. For instance, it says: "Many of those (anti-Whitsitts) who have led the agitation, are not sincere and consistent friends of our co-operative work." When the fact is, the fewest number of that class is found among the opposers of Dr. Whitsitt, the great host of whom are the firmest friends of our organized work. The *Herald* ought to remember that its dear self has rather a malodorous record for "opposing our organized work," dating no further back than the late effort of our Convention and boards to raise \$500,000 as a memorial fund, and to send 100 new missionaries to foreign fields. If we saw it aught, the *Herald* did more to prevent the success of that movement than all of the gospel missionaries and disorganizers combined. And yet the good *Herald* poses to-day as the ultra-uncompromising die-in-the-last-ditch champion of Whitsittism.

Again, it says: "In Mississippi THE BAPTIST RECORD, which has been leading the fight on Dr. Whitsitt, is regarded as the friend and advocate of Martinism."

Now, if the *Herald* man has read the columns of THE BAPTIST RECORD, he knows that it is so "regarded" only by those whose leadership THE BAPTIST RECORD will not follow, of unfair and Ishmaelish journalism in denouncing and maligning Martin and his friends, and then refusing them any opportunity to explain, deny or defend themselves; but that it simply gives either party assailed by the other in its columns, the opportunity to make respectful reply. He knows, too, that there is far more falsehood than truth implied in his well-chosen word, "regarded." Then, he knows also that he has fallen into the same row of mud-slingers for a like purpose that they do. They

its defense of Baptist church sovereignty and independence, and the *Herald* to cripple it, if possible, in its "fight" against Whitsittism. But the *Herald* has long since ceased to be an authority with Mississippi Baptists. The *Herald* makes a great ado about "agreeing to disagree," as we have always done heretofore, and go on in peace and unity. Well, who broke up that agreement of peace and unity policy? We are sure we didn't. Doubtless it would have gone on till the millennium if Dr. Whitsitt had not concluded in his youthful zeal, about sixteen or twenty years ago, but lately come to light, to demolish old landmarkism and Baptist continuity, and establish the validity of alien immersions and his notorious "church branch" theory, by writing the Baptist position down in a pseudo-Baptist paper from a pseudo-Baptist standpoint. No, Brother *Herald*, that awful hobgoblin of yours, the "landmarkers," haven't

broken up that agreement to disagree peace and unity policy that you so much extol, unless it be that they ought up with the good Doctor this ally strategy and headed off. If anybody is to blame for this breach of harmony, it is the Doctor himself.

The *Herald* further says: "Dr. Whitsitt is a loyal, devout Baptist," etc. It probably he is—that we should gainsay; but why, after the thing has been fixed up so as to suit his opposers at Wilmington, did he go back to Louisville and tell his Seminary boys his great "vindication" and "triumph," and counsel them with "boast," about it, but treat the defeated foes with becoming commiseration? It seems to me of us, if he had been as loyal and devout a Baptist as you say he would have told a tale more keeping with what it was tined was the spirit and intention of the action at Wilmington and would have counseled submission to the humiliating attitude of their unfortunate president.

Now, it seems to me "fair" if the "succession Baptists" have gone on all these years ever since the Seminary as inaugurated, meekly and devoutly standing by the "agreement to disagree" policy, and an anti-"succession Baptist" the head of the historical division of the school, that they should be allowed now an equal showing. Why, then, are they permitted to put their man in the limelight for a while and receive like meek and devout "agreement to disagree" support from the other side without so much unbrotherly defamation and crimination? Yes, why not?

WEST POINT NOTE.

It was an uncommonly good time we had at the Columbus Association and with the West Point saints. Bro. Isham Evans and his good wife, "Miss Lilly," know how to cause their guests to be happy, as Dr. Matt Clay and ourself can easily testify. "Miss Lilly" had turned the art, or doubt, from a recentment mother, Sister E. F. Sims, of Shuqualak, at whose home we have often been entertained most hospitably. Bro. Evans is a scion of the great Harrison family of Columbus and Lowndes county, no one of whom was ever lacking in the art of genuine hospitality. Sisters Nunu and Kirk, of Shuqualak, were also there, which greatly added to our pleasure. One of the most enjoyable features of our visit was a pleasant drive with "Miss Lilly" and Sister Kirk to all of the interesting points in their beautiful city, in "Miss Lilly's" nice carriage, and behind two magnificent grays. We had dinner on Sunday with our dear old friend and college chum, Rev. H. J. Vanlandingham, and his interesting family, where we pleasantly met Miss Emma Jackson, of Shuqualak, and also had a pleasant interview with another good friend, Rev. W. B. Williams, of Columbus. By the way, Bro. Williams is one of the best preachers and pastors in all of that section of

country, whose services as pastor might readily be had by any vacant church anywhere within striking distance of Columbus, for at least one Sunday, as we learned that he has one Sunday unoccupied. We also had a pleasant visit at the home of Bro. S. L. Hearn, and also that of Bro. Charley Gibson, where we met Sister W. D. Clark, another one of our dear old flock at Shuqualak. We are under lasting obligations to the kind friends at West Point for many courtesies and much kindness.

The Associational meeting was pronounced by all to be one of the best of its history, and could not well be otherwise with Bro. T. G. Sellers in the chair, and Bro. Wayne Deupree with the records, and such men as Brethren Buck, Noffsinger, Haywood, Long, Hailey, Spencer, Jones, G. C. Johnson, and the others above named, along with still others, as active members. The pleasure of the meeting was greatly marred by the serious illness of Sister Haywood, the excellent wife of the beloved pastor. She fell sick on Friday night and continued growing worse until, we left, and was then in a very critical condition. We pray the Lord's loving care to be over our brother and his dear wife, and soon restore her to health again.

We leave the report of the proceedings of the Association proper to Bro. L. M. Stone, who is a loved ex-member, and will not fail to give us a good one. Look out for it next week. We will only mention that the introductory sermon by Bro. G. C. Johnson, of Macon, was well-timed in all respects, and made good impressions generally. Bro. Johnson evidently has a very hopeful future as a preacher. We also heard at 11 a. m. on Sunday, with much pleasure, an excellent sermon from the new Columbus pastor, Bro. E. P. Jones, son of our old army friend, Dr. J. Wm. Jones, of Virginia. It was gratefully to the point of instruction and edification. We heard other preachers and sermons well spoken of, and did our best on Sunday night to interest a large congregation, and seemed not entirely to fail.

The Association was limited somewhat by the yellow fever excitement, but seemed nevertheless to be fairly well attended.

The "fool billy," who sometimes gets hold of and shoves the editorial faber in *The Religious Herald* office, in alluding to our opposition to Dr. Whitsitt, asks Coleman, Brown, Eaton, Hackett, Boone and a few more of us, "whose brand is on you and whose collar do you wear?" It is a question easily enough answered in the negative, at least. It is not those of the "infallible and impeckable" Dr. W. H. Whitsitt, who leads *The Herald* around the ring and pinches its caudal appendage to make it bark. We, the men whose names you mention, are brethren, and one is our Master, even Christ, and he puts neither brands nor collars on his free men.

POSTPONED INDEFINITELY.

Bro. J. J. W. Mathis informs us that the Gulf Coast Association, which was to meet on Sept. 30, has been indefinitely postponed on account of the prevailing sickness in the coast country. Due notice will be given when the deferred meeting will take place. Meanwhile let all the churches get ready to send up a full delegation charged to do their best work.

Our Bro. Cranfill gets madder and madder, even more and more tantrumized and sulphurous. He digs a pit for us, and straightway stands on its ragged edge himself. He repeats his old slag, that we "said there was no council of Baptist ministers when Martin was deposed," and characterizes it as "utterly untrue." Now, all we need to do to pitch him headlong into his own slime pit, is to restate our exact language, which was that "they acted without a council of the sisterhood of the churches." We said nothing whatever about "ministers," and cared not to say anything about them, for the reason that they are not so essential in such important matters as "the sisterhood of the churches" represented by their own chosen delegates.

Bro. Cran. affects a great tremor of apprehension about the safety of THE BAPTIST RECORD. Well, really he need not vex his pious(?) soul so much about that matter. The Baptists of Mississippi will see to it that THE RECORD is eating the "new corn" of safety and prosperity, even though the coyotes may gnaw the chalky bones of the *Texas Standard* among the silent habitues of the prairie, owls and jack rabbits. We heard a man say the other day that "Bro. Cran. would do well to confine himself to writing Sunday morning thoughts"; and we said, Aye, aye, Brother Truthful.

In our foot note to Bro. J. W. Lee's letter, recently published in THE RECORD concerning a communication in the *Baptist and Reflector* by Bro. J. B. Searey, we used the word, "unbrotherly," in characterizing the course of the writer. At the time, we had not seen the article in the *Reflector*, in which he was careful to deal only in the kindest language. We take pleasure in withdrawing the reflection, for it now seems to us that in whatever light we may view his statements, he did not mean to be unkind or "unbrotherly."

THE postponement of so many Associations will work a great hardship on all of our denominational interests, and none perhaps more than THE BAPTIST RECORD. Let us all see to it that nothing shall be left undone that will make up for the loss of time and opportunity. May the Lord direct us all to the praise of His name and the success of His cause.

DEAR BRO. HACKETT:—The second annual meeting of the South Mississippi Association meets with the First Street Baptist church, Osyka, on Saturday before the third Sunday in October. Yours fraternally,
W. M. Orr, Clerk.
Osyka, Miss.

Texas News

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